

# **The Role of Sayyid Fazl Pookkoya Thangal in the Anti-Colonial Movement in Malabar**



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# APPROVAL CERTIFICATE

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# DECLARATION

I do hereby declare that this dissertation is the result of my own research and hard work, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at DHI University or other institutions.

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**For**

**My beloved mother and father,  
my teachers  
and  
my all friends**

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# INTRODUCTION

Kerala has to say centuries long nexus with Arabs. The holy message of Islam reached the serene sea shore of Kerala at the same time when Prophet Muhammed [s] emerged in the dirty deserts of Mecca. The religious awareness of Kerala prospered and enhanced by a number of Sufi scholars. And in this socio-religious interventions lead by the Sufi scholars, Mamburam Thangal's presence is worth attention and although they could influence in the socio-cultural-religious and political sectors of Kerala Muslim. Mamburam Sayyid Alavi Thangal [1166[h]-1260] and Fazl Pookkoya Thangal [1240[h]-1318] took the helm not only in the religious and spiritual activities but also they lead the people against the colonial powers.

As the great successor of his father, Sayyid Fazl Pookkoya Thangal was one of the greatest figures in the anti-colonial movement in Malabar, who was very succesSayyid Fazl Pokkoya Thangal ul in burning the anti-British turmoil of whole people of Malabar, especially the low caste tenants and Mappila who were sandwiched between the cruel and harsh activities of British and landlords. Really he was the breeding ground of such outrages.

He urged Hindu-Muslim unity as well as he announced to fight against the colonial powers. He utilized both his tongue and pen to enrage and infuriate the people against the British hegemony.

When the British government knew that Sayyid Fazl Pokkoya Thangal is a mote in their eyes and no more they can't to do what they want in his presence they decided to exile him. He, along with his family, was deported to Arabia on the pretext of a hajj. His magnum opus Uddathul Umara mainly focuses to encourage the people to fight against the British rule.

The influence of Sayyid Fazl Pokkoya Thangal didn't confine to the boundaries of Malabar but it straddles whole Kerala. The years spanning from 1166[h] to 1318 witnessed a series of dramatic events. The presence of dense Muslim population in Malabar speaks voluminously how much they influenced in the propagation of Islam in these regions. They didn't confine in leading spiritual sectors



of society they put the sharp sword of British enmity .their biography is the socio political history of Malabar also.

Of the two, Sayyid Fazl Pokkoya Thangal was very strong in the anti-colonial movement in Malabar. But his attempt never succeeded because he was unfortunately deported to Arabia in 1852. If he lives here his father may be overshadowed by him. After his deportation he became of one of the famous scholar and later he became the ruler of Dofar. But due to some political problems he couldn't keep his position there.

But during his reign he had made a strong connection with Ottoman caliphate and taking the advantage of this relation he became the advisor of Ottoman caliphate. In this period he is famous for his pan-Islamic views and theories and he also never avoided his attempts to recover his lost country, Dofar.

But his approach towards the British in this period was so moderate just opposite to his principles and doctrines when he was in Malabar. Sometimes he may opine that such approaches may benefit his new empire in Dofar where an Islamic country is essential for them. Although he tried to make connection with the British ruler he never allowed them to interfere in his political affairs.

In this research I attempt to disclose Sayyid Fazl Pokkoya Thangal's active role in the anti-colonial movement in Malabar. Manjeri uprising (1849) Kolathur revolt (1851) and Mattannur uprising (1852) were the important outrages against the cruelties of landlords and the exploitation of British rulers. Knowing the reality of his presence might be an obstacle in their smooth exploitation in Kerala.

## **Chapter 2**

# **ISLAM IN KERALA**

Most of the historians are of the view that Islam has reached Kerala at the same time when the prophet Muhammad (s) emerged in Makka. The centuries long trade contact has played a major role in the advent of Islam as soon as possible and the prophetic teaching ‘those who are present here must carry the holly message of Islam to those who are not here’ also inspired his followers to carry the magnificent message of Islam all over the world.

Whether there are controversies over the exact date of the advent of Islam to Malabar, we can conclude on the basis of new researches. Still the controversies linger over the conversion of Cheraman Perumal. Some another historians say that Islam reached by the hands of Malik Deenar(r). In nutshell, the Islam reached Kerala earlier than other places in India.

## **2.1. Yemeni Heritage of Kerala**

The prophetic family stayed even after his demise in Madeena until the death of Ali (r). Ali –who known as Ali Zainul Abideen (r)-was the sole survivor of the Karbala event. Some of this generation migrated to Iraq .Muhammad al Jawad (Muhammad Thaqui), the ninth imam of Twelvers married Ummu Fazl, the daughter of Abbasid caliphate Ma'moon and stayed in Bagdad. Later his next generation settled in Bagdad and gradually many prophetic family reached Iraq. One of this prophetic family, Ahmad bin Isa, migrated to Hazarmouth, Yemen when he noticed worse situation there. Thus, Hashimates reached Hazarmouth. After many decades Hashimates moved away from there for the several purposes of propagation of Islam

and trade etc. Their most important destinations were Oman, Malabar, Hyderabad, Cambodia, Malaysia, Philippines and African countries.<sup>1</sup>

Many notable scholars have disembarked in Malabar. One of the notable scholars who disembarked in Malabar is Sayyid Sheikh Jifri who belongs to the Jifri Sayyid family, one of the important chain Ba alavi family. He is the uncle of Sayyid Alavi Thangal.<sup>2</sup> Although Makhdooms became the leaders of educational practices, the Ba alavi family became the spiritual leaders.<sup>3</sup>

One of the important scholars from the Jifri Sayyid family to reach Kerala is sheikh Hasan Jifri. He is the uncle and father-in-law of Sayyid Alavi Thangal. Sheikh Hasan Jifri has played an important role in the Islamic enlightenment of Malabar.<sup>4</sup>

And another famous scholar to reach Kerala is Sayyid Alavi Thangal, who later became the leader of the Malabar people in the all matters. Sayyid Alavi Thangal was born in Thareem (Hazarmouth- Yemen) in h 1166 Dulhijja 23. His parents, Muhammed bin Sahl and Fathima had departed in his childhood itself. He also traced the footsteps of his ancestors to come to Kerala.

## 2.2. Colonial Powers in Kerala

After the fall of Constantinople, the capital of the Eastern Roman Empire, into the hands of the fanatical Ottoman Turks in 1453, the trade route lying within the Turkish Empire, were closed to European traders. Thus European countries were provoked into discovering new trade routes.<sup>5</sup> Their main target by discovering new geographical routes was the export of the species of the Malabar into their countries.

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<sup>1</sup> Prabodhanam weekly, Volume 70, Issue 35, 2014 February 07. p 12

<sup>2</sup> Mujeeb Thangal Konnar, *Keralathile Pravachaka Kudumbngal: Ulbava charithram*, p 83

<sup>3</sup> Dr. Hussain Randathani, *Mappila Malabar*, p 58

<sup>4</sup> Moyin Hudawi Malayamma and Mahamood Panangagara, *Mamburam Thangal: Jeevitam Atmeeyata Porattam*, Chemmad: ASAs Book Cell, 2009.p 60

<sup>5</sup> Dr. NP. Padmanabhan, *Modern World History*, University of Calicut: Calicut University Press, 2011. p 42

In 1498, Vasco de Gama of portages, set foot in Kappad, Kozhikode. Then onwards the the history of Indian colonization starts. Later the colonial powers changed as French, Dutch and at last the British powers. This foreign hegemony continued till India got freedom on 15<sup>th</sup> August, 1947.

### Chapter 3

# SOCIAL CONDITIONS AND CIRCUMSTANCES OF MAPPILAS UNDER THE BRITISH RULE

Mappilas were the rich persons when they dominated the trade with the Arabs. But it was interrupted by the advent of the colonial powers. Before the coming of colonialism the world economy was maintained and controlled by the Arabs and Muslims.<sup>6</sup> The overseas trade was purely in the hands of Muslims and as described by Sanjay Subramanian, “the years after about 750 AD saw the formation of an ‘Islamic world Economy’ in Indian Ocean. The key question obviously lies the strict association of trade network with Islam...”<sup>7</sup>. The advent of Portuguese powers in the serene sea shore of Kerala posed a challenge to the Muslim society. When the trade between the Mappilas and the Arabs put an end it led to an economical instability in the Muslim society. They started to migrate to inlands when they lost their wealth and property in the coastal areas and lived as cultivator or a tenant under any landlord.<sup>8</sup>

Most of the Mappilas and the low caste people were the tenants of *Jenmis* who owe vast land property. But really the Mappilas and the low caste people were languishing under landlords and British government. Both landlords and British government were exploiting Mappilas and the low caste people. Besides this exploitation the low caste people suffered the strong caste system. To escape from these unbearable sufferings of caste system there occurred continuous conversion to Islam where they could experience the cool breeze of equality in Islam. In Hinduism

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<sup>6</sup> Dr.Hussain Randathani,*Mappila Muslims:A Study on society and anti-colonial struggles*.Calicut: Other Books,2007.p 76

<sup>7</sup> Sanjay subramanyan, *the career and legend of vasco d agama*, Cambridge university ,1997,p 95

<sup>8</sup> Thelitcham 15<sup>th</sup> annual issue, 2014 January,p. 11

there was no room for rebellion and to show his resentment against the land lord and to rise against him, the only course opened before a Hindu tenant was conversion to Islam.<sup>9</sup> The continuous conversion of the low cast people resulted an immediate increase in the Mappila population in 18<sup>th</sup> and 19<sup>th</sup> centuries.<sup>10</sup> Due to their religious obligation the Hindu tenants were passive in their sufferings and rebellion against the landlord was considered as a worst sin.<sup>11</sup>

These kinds inequalities and exploitations were one of the major causes to break out a massive rebellion against the landlords and the British government. Moreover, the Muslim spiritual leadership of urged for a war against the colonial powers and they considered it as *Jihad* (the holy War). Mappilas conducted each attack as *Jihad*.<sup>12</sup>

The authorities had found religion as the catalyst of the revolt and even thought of controlling the religious education but realized that “any real attempt to control religious teaching and preaching would be viewed as persecution”<sup>13</sup>. At the same time the oppressors, their religion became a weapon for exploitation and the temples and caste system played a prominent the agrarian exploitation of the landlords. Since all the t both Hindu low castes and Mappilas had suffered out British land tenure system, but only Muslims did come out with a revolt.<sup>14</sup>

Hence it is clear that Islam played the major role in precipitating the Mappila outbreaks. Islam recommended fight against oppressors and the ‘*Ulama* issued *Fatwas* (religious decrees) to that extent. To kill an oppressor was considered, religious duty and the antagonism towards an oppressor was naturally directed against

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<sup>9</sup> Dr.Hussain Randathani, *Mappila Muslims: A Study on society and anti-colonial struggles*. Calicut: Other Books,2007 p.91

<sup>10</sup> Anne k Bang, *Sufis and scholars of the sea: family networks in East Africa, 1860-1925*, New York: RoutledgeCurzon, 2003

<sup>11</sup> Dr.Hussain Randathani,*Mappila Muslims:A Study on society and anti-colonial struggles*. Calicut: Other Books,2007.p 91

<sup>12</sup> Ibid .p 92

<sup>13</sup> Repot of Winterbotham ,5 May ,1896, op.cit., p 64

<sup>14</sup> Dr.Hussain Randathani,*Mappila Muslims:A Study on society and anti-colonial struggles*.Calicut: Other Books,2007.p 90

his religion also. That is why the rebels often attacked the temples of the landlords.<sup>15</sup> At the same time they never touched the places of worship owned by the low caste Hindus.<sup>16</sup>

Sayyid Fazl Pookoya Thangal had advised the Mappilas not to respect the oppressive land lords and forbade even the use traditional honorific titles when addressing the *Jenmis* and Nairs.<sup>17</sup> Such injunctions are the examples of challenges posed by the Mappilas against the superior position of landlords and their officials. It is also to be noted that the rebellion was directed not only against the Hindu oppressor, but the oppressor was not spared even if he was also a Mappila.<sup>18</sup>

These uprisings mostly occurred in the southern *Taluks* of Malabar Districts, especially in Eranad and Walluwanad, the prominent rural pockets in the region. By disposition, Mappila tenants who took part in the uprisings were reacting against the economic and social hegemony of the upper castes and were posing a serious challenge to the political authority of the British. This bipolarity is evident in all anti-colonial agitations of the period. All parochial and regional struggles became struggles against the British interests in the whole Indian state. There were about 32 Mappila outbreaks in Malabar from 1836 to 1852. More than half of them took place in the first sixteen years of the period. Most Mappila rebels were young, in the age group between fifteen and thirty years. They were poor tenants, landless labourers and petty merchants, who were pushed to the revolt by the poor standard of life. The overwhelming majority of those whom they attacked were not only members of the Hindu upper castes but were *Jenmis* or local officials.<sup>19</sup>

The inequality in all level brought the spiritual leaders to be anti-colonists. The same situation brought both Sayyid Alavi Thangal and his son Sayyid Fazl Pookkoya Thangal to the battle field. Malabar was ceded to the East India Company

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<sup>15</sup> Babra Daly Metcalf, *Islamic revival in British India: Deoband, 1860-1900*, New Jersey, 1982. P 70

<sup>16</sup> Dr.Hussain Randathani, *Mappila Muslims: A Study on society and anti-colonial struggles*. Calicut: Other Books, 2007. p 92

<sup>17</sup> India Office Library, *moplah outrages correspondence* .IV , p 276

<sup>18</sup> Dr.Hussain Randathani, *Mappila Muslims: A Study on society and anti-colonial struggles*. Calicut: Other Books, 2007. p 92

<sup>19</sup> KK Muhammed Abdul Sathar, *Mappila Leader in Exile: a political biography of Syed Fazl Pookkoya Thangal*, Calicut: Other Books, 2012

in 1792 by Tipu Sultan. The destruction of Tipu's rule in Malabar and the early British settlement policies adversely affected the Mappila fortunes. In fact, the commercial and cultural roots of Mappilas had already suffered devastation due to their continuous struggle with the Portuguese for dominance in trade in the 16th century. In the aftermath of their defeat they had to move to the interior regions in Malabar seeking fresh jobs.<sup>20</sup>

In short, the reason behind the Mappila struggles of nineteenth century in Malabar cannot be viewed as an agrarian discontent alone. The discontent existed in the region for long but the peasants suffered everything that there was no room for another structure a revolution in the agrarian system became inevitable because there existed the maximum exploitation. Besides, the benefits given by Tipu sultan to the tenants was reverted by the British and this had infuriated the Mappila tenants who with the help of their religious ideology turned to struggles. The Hindu tenants without finding a way out in their religion flocked to Islamic faith and actively contributed to the struggles.<sup>21</sup>

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<sup>20</sup> KK Muhammed Abdul Sathar, *Mappila Leader in Exile: a political biography of Syed Fazl Pookkoya Thangal*, Calicut: Other Books, 2012

<sup>21</sup> Dr.Hussain Randathani, *Mappila Muslims: A Study on society and anti-colonial struggles*. Calicut: Other Books, 2007. p 100



## Chapter 4

# THE ROLE OF ULAMAS IN THE ANTI-COLONIAL MOVEMENTS

The religious scholars have played an important role in encouraging the Mappila Muslims to wage a war against the imperial powers. They used their tongue and pen to oppose the British hegemony in Malabar. The religious leadership had played a prominent role in the Mappila peasant outbreaks of Malabar during the colonial period.<sup>22</sup> The Ulamas urge the importance of the anti-colonial war against the British rulers through Friday sermons and public speeches.

The Ulamas were always engaged in religious affairs through the cultural and ideological interventions. These Ulamas intended to rejuvenate their own religion and culture to withstand the external influences and it is observed as a natural phenomenon to get the anti-British faces for their religious doctrines.<sup>23</sup>

Moreover they used *fatwas* to convey this message to the public. The religious edict or the *fatwas* created a psychic effect upon the mind of these peasant groups who regarded the obeisance of the religious heads as their divine duty. The *fatwas* till then comprised the theological issues only, now assumed importance in political

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<sup>22</sup> Dr. Hussain Randathani, *Mappila Muslims: A Study on society and anti-colonial struggles*. Calicut: Other Books, 2007

<sup>23</sup> Dr. KKN Kuruppu and Dr. PK Pocker (ed), *Mamburam Sayyid Fazal Pookkoya Thangal: adhinivesha virudha charithrathile nithya sanidhyam*. Thiruvananthapuram: Chinda Publishers, 2012

sphere also.<sup>24</sup> The religious leaders especially Sayyids (the descendants of Prophet Muhammad -PBUH) assumed very strong influence in the mind of all people and held in high esteem by them. . Sometimes a Sayyid would be both an *Ailim* and a *sufi* and in such circumstances his influence was incredible that he was elevated to a position of an interceder between God and his creations.<sup>25</sup>

Sayyids whose lineage belongs to the prophet Muhammad (s), have played a pivotal role in inspiring the mob against the British rule and Sayyid Alavi Thangal and Sayyid Fazl Pookkoya Thangal were epitomes who fought against the imperialist powers. Sayyid Alavi (d. 1844-45) and his son Sayyid Fazl (d. 1901) of Mamburam, near Tirurangadi were the revered religious leaders of Mappilas during the outbreaks of the nineteenth century. Their spiritualism and mystic contemplation earned them respect and reputation and all the communities held them in high respect.<sup>26</sup> In the words of S.F. Dale, “In the personal terms they laid claim to and generally have been accorded a special mark of respect, the *Taqbeel*, the privilege of having the hand or knees kissed by the devout Muslims and a variant of this ceremony was perhaps the most important feature of the pilgrimage which Mappilas made daily to Mamburam during the lifetime of Sayyid Alavi Thangal and his son Sayyid Fazl Pookoya Thangal.<sup>27</sup>

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<sup>24</sup> Dr.Hussain Randathani,*Mappila Muslims:A Study on society and anti-colonial struggles*.Calicut: Other Books,2007

<sup>25</sup> Ibid

<sup>26</sup> Ibid

<sup>27</sup> Ibid

## Chapter 5

# MAMBURAM SAYYID ALAVI THANGAL

Sayyid Fazl Pookoya Thangal reached Kerala in 1849. He followed what his forefathers have done here. He bore the flag of Islamic propagation throughout Malabar. He built a lot of Masjids later it became the religious hub for the expansion of Islam. Sayyid Alavi Thangal has played a pivotal role in the quick expansion of Islam throughout Kerala.

As a propagator he was pious and meticulous. It never took much more time to get popularity by his simple life and follow-feeling. His relation with low casts people, is mentioned as his social far sight. For example, he is being eulogized in the folk songs in connection with the *Kozhikaliyattam* festival in Moonniyur.<sup>28</sup>

### 5.1. Mamburam Thangal's anti-colonial approach

Sayyid Alavi Thangal interfered in all matters of the people. The Mappilas and low caste people were languishing under landlords and British administrators. These kinds of immoralities brought him to be against the landlord's cruelties and British government's exploitation. He has inspired his followers to wage a war against the British hegemony and he has written many books inspiring the people to be against the foreign hegemony. His magnum opus work is 'Saiful Bathar' in which he asserts the necessity of anti-colonial movement. Not only inspiring the people to fight against

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<sup>28</sup> Dr.KKN Kuruppu and Dr.PK Pocker (ed), *Mamburam Sayyid Fazal PookkoyaThangal:adhinivesha virudha charithrathile nithya sanidhyam*. Thiruvananthapuram:Chinda Publishers,2012

the he himself participated in many outrages .he was died of an injury in thigh, injured in the Cheroor rebellion.

At his age 94 when he was departed in 1845, Sayyid Alavi Thangal has tuned as the adviser and trailblazer who fought in religious, social and agricultural fields as well as Mamburam turned as the office where all problems related to anti-colonial movements ,religious affairs and daily routines, were solved. His life was the best time for Islam, uncompromising British antagonism and upliftment of low caste people.<sup>29</sup>His religious stances were followed by his anti-British policies.<sup>30</sup>

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<sup>29</sup> Thelitcham monthly, Volume 12 , Issue 12, 2010 December

<sup>30</sup> Roland E Miller, Mappila Muslims of Kerala: A Study in Islamic Trends, Kozhikode: Other Books, 1976

## Chapter 6

# SAYYID FAZL POOKKOYA THANGAL

He was 20 years old at the time when his father Sayyid Alavi Thangal departed and without any delay the leadership of that society was transferred to Sayyid Fazl Pookkoya Thangal. He has earned the quality and maturity of how to deal with the matters as it deserves.<sup>31</sup>

Sayyid Fazl Pookkoya Thangal was a step ahead of his father Sayyid Alavi Thangal in the British hostility. He intensely hoped to drive away the foreign who claim the right of this land and to put an end to cultural invasion and imperialism.

### 6.1. Birth

Sayyid Fazl Pookkoya Thangal was born as the son of Sayyid Alavi Thangal, in 1240. His mother is Fathima Beevi (daughter of Aboobakar Madani-Kozhilandi). He was brought up in the spiritual circumstances of his father Sayyid Alavi Thangal.

### 6.2. Education

His (Sayyid Fazl Pookkoya Thangal) primary education was from Chalilakath Qusayy Haji. He was one of the famous scholars of that time and inseparable companion of Sayyid Alavi Thangal. and later he studied under Parappanangadi Aboobakar Musliyar (Aukkoya Musliyar), Baithan Muhammed

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<sup>31</sup> Moyin Hudawi Malayamma and Mahamood Panangagara, *Mamburam Thangal: Jeevitam Atmeeyata Porattam*, Chemmad: ASAs Book Cell, 2009, p 79

Musliyar,Veliyankode Umar Quazi.Kozhikkode Quazi Muhyudheen ,Tirurangadi Quazi Zainudheen Musliyar ,Sheikh Sayyid Abdulla Bin Umar (Hazar Mouth)<sup>32</sup> . It is recorded in Misbahul Fuad, written by Kanjirala Kunjayin.<sup>33</sup>

Sayyid Fazl Pookkoya Thangal was intellectual and active in all matters. He expressed his caliber in Quran, Hadeeth, Fiqh, Thasawuf and Rhetoric in his childhood itself. And at the very moment he was attracted by his father Sayyid Alavi Thangal as he was intervening in all walks of life whether it is spiritual and social. He was good at both writing and oration.

Sayyid Fazl Pookkoya Thangal was that person who built Mamburam Jumath Masjid. Before it was a small Masjid where juma' was never performed and he himself started Juma' in that Masjid. He had made Friday sermons in several topics as the situation needs.<sup>34</sup> He was only twenty years old when his father Sayyid Alavi Thangal departed. At the very moment the obligation of guiding the community came to his hands.<sup>35</sup>

Sayyid Fazl Pookkoya Thangal left for Makka for his higher education in 1844 and he met there many noble Islamic scholars and he could make a close relation with them and this close relation with them benefitted when he was deported to Arabia. He returned from Makka doing his higher study there and he had performed hajj also in that period.<sup>36</sup>

## 6.3. Social reformation

Sayyid Fazl Pookkoya Thangal exhorted against the immoral and illegal practices. It was that time when many low caste people embraced Islam inspired by the uprisings in the leadership of Mappilas against the landlords. Sayyid Fazl

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<sup>32</sup> KK Muhammed Abdul Sathar, *Malabarile Rathnangal*, p 29

<sup>33</sup>Ibid, p 78

<sup>34</sup>Ibid,p 35-36

<sup>35</sup> Moyin Hudawi Malayamma and Mahamood Panangagara, *Mamburam Thangal: Jeevitam Atmeeyata Porattam*, Chemmad: ASAs Book Cell, 2009. p 79

<sup>36</sup> Prabodhanam weekly, Volume 70, Issue 35 ,2014 February 07

Pookkoya Thangal has the ultimate responsibility of to not divert these uprisings and to make the new converted on the right path of Islam. He enlightened the whole Muslim community by performing his duty through the public speeches and leaflets.<sup>37</sup>

Most of the new converts from the lower castes used to maintain their caste rules and traditions even after becoming Muslims. They used to accept the left-over food by Namboodris and Nairs and used to address the Nairs with the traditional honorific names and bowed before them. Sayyid Fazl Pookkoya Thangal in order to save the identity of the community in the face of large –scale of conversions brought reforms in the society. He proclaimed Mappilas were no longer to accept leftover food by Hindus, shouldn't plough on Friday and bow before the high castes, for Islam never permits such acts.<sup>38</sup>

Sayyid Fazl Pookkoya Thangal's this proclamation was a real relieve for the new converted and redressed their grievances. It enhanced the flow to Islam. Anne K. Bang says, "It is observed a rapid increase in the Mappila population in 18<sup>th</sup> and 19<sup>th</sup> centuries."<sup>39</sup> At the same time the strong desire of low caste people also increased the flow to Islam because the caste system made a strong obstacle from their initiatives against the landlords.<sup>40</sup>

Sayyid Fazl Pookkoya Thangal has strong influence in the whole society barring hindus and Muslims. The people considered him as their spiritual leader and as their ultimate leader. Many people came to him even to see him and to seek his blessings.<sup>41</sup> William Logan has recorded that the devotees had come to put the soil where he sets foot.<sup>42</sup>

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<sup>37</sup> Dr.Hussain Randathani ,*Mappila Malabar*, p 61

<sup>38</sup> Dr.Hussain Randathani, *Mappila Muslims: A Study on society and anti-colonial struggles*. Calicut: Other Books, 2007. p 94

<sup>39</sup> Anne k Bang, *Sufis and scholars of the sea: family networks in East Africa, 1860-1925*, New York: RoutledgeCurzon, 2003

<sup>40</sup> Dr.Hussain Randathani, *Mappila Muslims: A Study on society and anti-colonial struggles*. Calicut: Other Books, 2007

<sup>41</sup> Moyin Hudawi Malayamma and Mahamood Panangagara, *Mamburam Thangal: Jeevitam Atmeeyata Porattam*, Chemmad: ASAs Book Cell, 2009.p 82

<sup>42</sup> William Logan, *Malabar*. Tiruvanandapuram: Charithram Publication, 1981.p 623

## 6.4. The Wahabi link

Many historians attribute him as he was strongly influenced by the twisted thoughts and theories of Wahabism. They point out to his strict instruction on religion and morality and his close relationship with salafi scholars in his sojourn in Makka during his higher education there.

Sayyid Fazl Pookkoya Thangal's Wahabi connection was mentioned by a British official in his report as follows: he (Sayyid Fazl Pookkoya Thangal) maintains even in Arabia a marked pre-eminence as a fanatical ostentatious Wahabee of considerable influence refusing to recognize any dignity...<sup>43</sup>. Just like his father he criticized practices like kissing the hand, prostrating before the sheikh etc. because of his piety, simplicity, wisdom and noble characters, the Mappilas of Malabar had accepted his leadership.<sup>44</sup> The famous Saudi Arabian scholar Abdulla bin Swalih al Usaimeen says in the history of Saudi Arabia "from his life in Makka Sayyid Fazl Pookkoya Thangal got the strong application of Islamic theories in all fields of life and in this matter he was highly influenced by the thoughts of Muhammed bin Abdul Wahab."<sup>45</sup>

The British historians grouped him in Wahabi line to take the advantage of the religious outfit racism. The British attempt to fanaticize Muslim leaders by linking them with Wahabism has been noted by many scholars. Sayyid Fazl Pookkoya Thangal's objection to certain practices may not be in the Wahabi line, to strictly use the word. Sayyid Fazl Pookkoya Thangal is said to have observed many practices like *Rawathib*, which the Wahabites strongly object.<sup>46</sup>

Really it is a fake attempt by salafist historians to stigmatize Wahabism on him and to make him wahabate. His thoughts and theories testify that he was an ardent supporter of Sunnism and he taught his disciples the magnificent doctrines of Sunnism.

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<sup>43</sup> Letter from W. Robinson to Pycroft, 18 November 1856, No. 1754, CMO, Vol.II, p. 386

<sup>44</sup> KK Muhammed Abdul Sathar, *Mappila Leader in Exile: a political biography of Syed Fazl Pookkoya Thangal*, Calicut: Other Books, 2012

<sup>45</sup> Abdulla bin Swalih al Usaimeen, *Thareeku Mamlakkattul Arabiyya Assaudiyya*

<sup>46</sup> KK Muhammed Abdul Sathar, *Mappila Leader in Exile: a political biography of Syed Fazl Pookkoya Thangal*, Calicut: Other Books, 2012.p 59



## **Chapter 7**

# **ANTI-COLONIAL MOVEMENTS DURING 1845-1852**

During the period there occurred a lot of anti-colonial outrages. Before Sayyid Alavi Thangal led the people against the colonial powers and later Sayyid Fazl Pookkoya Thangal guided them against the foreign rulers. There occurred many uprisings in this period. Most of them were against the cruelties of landlords who were harassing the low caste people and the Mappilas. Both British government and the landlords were exploiting them. In such occasion the wrath of Mappilas was taken ablaze. But the low caste people have some barriers of caste system. To escape from the manacles of caste system they embraced Islam where they experienced the cool breeze of equality and fraternity.

After the death of Sayyid Fazl Pookkoya Thangal's father, Sayyid Alavi Thangal in 1844, Sayyid Fazl Pookkoya Thangal went on Hajj pilgrimage and returned to Malabar in 1849. The important uprisings of this period were the Manjeri uprising of August 1849, the Kolathur outbreak of August 1851 and the Mattannur outbreak of January 1852. By then the Mappila 'outrages' had become a major administrative concern and therefore their cause and characteristics were meticulously inquired into and reported to the government.

### **7.1. Manjeri uprising (1849)**

Although the British had no connection with the Mappilas, but only in some cases there was confrontation between the Mappilas and the British government. The case of Manjeri Athan Gurukkal was an example. The uprising under his leadership- later called Majeri uprising was a major confrontation that took place in August 1849, at the same time Sayyid Fazl Pookkoya Thangal was staying in Mamburam.

### 7.1.1. Gurukkal family and Athan Gurukkal

The Gurukkal family was of the famous family in Malabar. It was located in various places like such as Manjeri, Payyanad, Ayanikad Yellambra, Nellikode and Pilakode. Their hereditary occupation was to train people in the use of fire arms. They lived by collecting fees from trainees, besides, they were cultivators.<sup>47</sup> Athan Gurukkal, the chief suspect in the Manjeri uprising belonged to the Ayanikad branch. History of this branch deserves special mention to study the uprising in a historical perspective.

Athan was the head of the Ayanikad family during 1800-02. After his death his two Sons Ahmed Kutty Gurukkal and Athan Gurukkal inherited the family property. Athan Gurukkal had an annual income estimated at 800 to 1000 *Paras*. Of the three sons of Athan Gurukkal, the eldest was also named Athan Gurukkal,<sup>48</sup> who led the 1849 Revolt. British official records depicted Athan Gurukkal as a man little known beyond his own circle. His main occupation was their hereditary training of the firearms. He had no other means of livelihood, except the fee collected for teaching the use of firearms and the gifts he got from Nairs, Namboodiris and bazaars he visited.<sup>49</sup>

### 7.1.2. As the helper of poors

Athan Gurukkal acted himself as an arbitrator in the cases in which Mappilas were involved. It is said that he had received a commission from the Tarammal Tangal (Mamburam Tangal) for this. He also possessed a sword from the Tangal and he showed it off in public spaces.<sup>50</sup> He was also Robinhood for the rural poor who were unjustly treated by the government officials or landlords.<sup>51</sup> It is said that he once

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<sup>47</sup> Cmo, vol. I, P.61

<sup>48</sup> Cmo p 63

<sup>49</sup> Cmo p 65

<sup>50</sup> CMO

<sup>51</sup> KN Panikkar, op.ct., p 72

compelled the village accountant of Chembressery to return a bribe of Rs 30 to a Mappila woman.<sup>52</sup> In another occasion, Athan Gurukkal interceded on behalf of a Mappila who was arrested and went to the extent of threatening the life of Payyanad Adhikari who had overtaxed a Mappila peasant.<sup>53</sup>

However, Gurukkal did not behave in such a way as to violate the communal harmony in the region. He maintained cordial relations with fellow communities. When a poor Mappila was once accused of stealing paddy from the house of a landlord named Marat Namboodiri, Athan Gurukkal saved him from punishment by amicably persuading the landlord to withdraw the complaint. Many Hindu nobles of the locality like the Maijeri Raja, the Marat Kovilakam, Kaderaduth Namboodiri Thom, Ponnuvaryath were in good terms with him.<sup>54</sup>

The first complaint against Athan Gurukkal was lodged by the Chembressery Amsam accountant. He had been prevented from receiving a bribe of Rupees 30 from a Muslim woman due to the timely intervention of Athan Gurukkal. . When he attempted to receive a bribe from a Mappila woman, Athan Gurukkal intervened to stop it. Instead of taking action against the accountant for trying to receive the bribe, the British authorities said Athan Gurukkal was creating law and order problems, subsequently stamping him as a 'dangerous person'.<sup>55</sup>

The Government considered the activities of the Gurukkal as a challenge to its authority. In a way he was becoming an alternative centre of authority, on 20th May 1849, it issued orders to prevent Gurukkal from going about with armed followers and watched him closely. Gurukkal made no attempt to violate the standing Government order and he gave up in a great measure the practice of wandering with armed men. Around this time, Kunhikoya Thangal, a relative of Sayyid Fazl Pookkoya Thangal, joined Athan Gurukkal's company.

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<sup>52</sup> CMO, Vol.1, p. 66

<sup>53</sup> CMO, Vol.1, p. 68

<sup>54</sup> KK Muhammed Abdul Sathar, Mappila Leader in Exile: a political biography of Syed Fazl Pookkoya Thangal, Calicut: Other Books, 2012, p.72

<sup>55</sup> Ibid.,p.73

### **7.1.3. Charge sheet against Athan Gurukkal**

On July 11, a gang robbery was committed in the house of one of Kondotty Tungal's disciples. Charge sheet in the case was written with an intention to implicate people of Sayyid Fazl Pookkoya Thangal, a staunch rival of Kondotty Tungal. Since Gurukkal was a disciple of Mamburam Tungal, he was listed as one of the robbers. On the basis of this allegation, Tahasildar issued orders to apprehend Athan Gurukkal's aged father. The house of the old man was searched and he was sent to the Cutchery. The Tahsildar also issued an order to arrest Athan Gurukkal (Junior). But he appeared before Dada Miya, the Peschar of Pandalur, accompanied by armed followers and denied the charges. He refused to obey the summons. Gurukkal was convinced that he would be 'subjected to still greater disgrace' and therefore decided to defy the British authority by resorting to fight till his death.

### **7.1.4. Pandalur incident**

As per the order, the Peschar proceeded to Ayanikad but abandoned his journey due to the news of an outbreak at Pandalur. Koranganatha Unneen, a follower of Athan Gurukkal, had killed Teyyunni Tiyyan, an Ezhava. The reason for the murder was the false implication of Unneen in connection with the case of a theft in Teyyunni's house. Though the case was dismissed for the lack of evidence, Unneen considered it as a disgrace to him and he settled it through murder.

### **7.1.5. Attempt to Murder Marat Namboodiri**

At that time sixteen rebels were assembling at the house of Athan Gurukkal. The provisions were too short for them and they decided to move to Manjeri Temple. The Manjeri temple was the most eligible recluse in the whole country due to its natural features and facilities of defence.

On their way to Manjeri, the rebels met a man named Kunnappally Kunhan Nair who was a close confidant of Marat Namboodiri and took a prominent role in implicating Karta Unniali in the fake theft case of paddy from Marat Illom. Unniali

exploited the favourable situation and the innocent Nair was killed by him. The reason for this murder was also personal grudge rather than fanaticism.

Marat Namboodiri of Pandikkad was a wealthy landlord and money lender, whose life had been thrice threatened by his tenants. Agrarian grievance was the root cause of the attacks on his Marat Thom. Nellengara Ali, a member of Athan Gurukkals' gang had to settle old scores with him when his father worked under him as tenant.

Nellengara Ali, his father and many other tenants of the Namboodiri lived under the shadow of fear due to insecurity of tenure and possibility of eviction. Under this circumstance the rebels moved to the illom of Marat Namboodiri. Smelling a rat, Namboodiri left his Illom before the rebels reached there and escaped. But his servant Tachu who planned his master's escape was killed. No other member of the family was hurt. According to the official report, Attan Gurukkal hasn't any connection with this incident.

### **7.1.6. Encounter in temples**

In the temple the rebels fired guns into the air and made noise. They never intended to attack either the people or the temple. Only one Yembradiri (Namboodiri priest) was killed. The circumstance of his death is not known. It is believed that being deaf, an old man and a native of Bekul in Canara, he neither understood the dialect nor the habits of the Mappilas under such circumstances, and it is conjectured that he put up some faint resistance or insulted them, and lost his life. Athan Gurukkal expressed regret and described it as the unwarranted work of the 'boys', and not done with his consent. He agreed to deliver the body without any injury to those who come to receive it.<sup>56</sup>

The rebels remained in the temple for the next eight days. Around twenty nine rebels under Athan Gurukkal were stationed there. The British army camped there for the immediate response to the Mappila attack. In the encounter on 28 August, Ways, a

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<sup>56</sup> CMO, Vol.1, p. 85

European officer, a Jemindar and four sepoys were killed on the British side, whereas only one Mappila was killed and two wounded.

The initial success against the British troops had boosted the morale of Mappila rebels and their number increased with thirty seven fresh recruits. Athan Gurukkal decided to shift his camp to the Angadippuram Temple thinking that Manjeri Temple was not suitable for an open fight.

Prof. K.N. Panikkar observes: "In fact in almost all cases, occupation of a temple was primarily motivated by the necessity of a strong place for defence or for procuring provisions. The destruction and defilement of a temple was, at worst, only incidental. Had they intended to defile temples and destroy the idols and property of Hindus, they could have had ample opportunity to do so during those seven days."<sup>57</sup>

The class character of the rebels as well as their motive for their rebellion, i.e. airing agrarian grievances are clear from the destruction of all documents and accounts which were stored in the Angadippuram Temple. The total number of the rebels was sixty six. Two of them were killed in the first encounter in which the British troops met defeat. Their bodies were buried at the graveyard of Manjeri Mosque as per the will of the rebels. On 4<sup>th</sup> September 1849, a pitched battle took place at Angadippuram between the European troops and Mappila rebels. The rebels had no intention to escape from death as reported by Connolly. However, within a few minutes, all but one was killed. Only a few Europeans were injured.

It is significant to note that religious sentiment alone was not the binding force of rebels. Along with religious motivation several material factors led to the revolt. Material and worldly grievances of the Mappila society in general are depicted in the statements of Gurukkal which was found at the Manjeri Temple after his death in which he says about the ignorance of the government towards the Muslims and about the sufferings they were facing. No other proof is needed to picture the pathetic conditions of Mappila tenants of the interior Malabar during the nineteenth century than the statement of Athan Gurukkal. There was an unholy alliance of the upper caste Hindu landlords, corrupt Officials and prejudiced Courts to tamper with the

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<sup>57</sup> KN Panikkar, op.cit. p 76

The Manjeri uprising(1849) was one of the major incidents marking the tenuous relationship between the landed elites and the powerless people. The class content of the participants is notable in this respect.<sup>58</sup>

## 7.2. Kolathur revolt (1851)

Kolathur uprising was another major event in the anti-colonial history of Malabar. It marks an important stage of political Consciousness with which the exploited tenants of Malabar confronted the landed elites.

Mankada village at Walluwanad *taluk* had two noted landlords Kottaparambath Komu Menon and his brother Ittunnj Rama Menon. Komu Menon had considerable influence in the society as a *karystan* of the Walluwanad Raja and former village *adhikari*. Like most landlords and *adhikaris* at that time, Komu Menon misused his position on gathering holdings through eviction and over leases and acquiring land in lieu of money he lent to peasants. ‘There was an instance of one of his tenants, Kundatodiyil Unnirayan who was a prime Kolathur revoltor, found that most of his land had passed into Komu Menon’s and feared that he would one day take possession of the rest of the land as well, rendering Unnirayan landless.’<sup>59</sup>

Komu Menon, at the age between fifty and sixty was a man of great physical power and courage. A heavy drunkard, he was notorious for behaving even towards his friends in an overbearing manner. It was Mappilas who were treated the worst by him. It is recorded that he was dismissed by the British authorities from the prestigious post of British *adhikari* for insulting Mappilas by forcing one of them to substitute *azan* with a call for swine flesh.<sup>60</sup> A volcano of turbulent emotions was about to erupt in the Mappila community But for the prompt intervention of the

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<sup>58</sup> KK Muhammed Abdul Sathar, *Mappila Leader in Exile: a political biography of Syed Fazl Pookkoya Thangal*, Calicut: Other Books, 2012,p. 81

<sup>59</sup> KK Muhammed Abdul Sathar, *Mappila Leader in Exile: a political biography of Syed Fazl Pookkoya Thangal*, Calicut: Other Books, 2012,p. 82

<sup>60</sup> Ibid, p. 173

Assistant Magistrate, they would have killed him a year earlier.

His brother Ittunni Rama Menon was not different in his behavior and treatment. He tried his best to exploit the poor. Records describe him as an 'extremely avaricious man and lent money and grain to a large extent often for interest. And it was expected his death would release many a man of the Mappila caste from a heavy responsibility.'<sup>61</sup> Three of the rebels had personal scores to settle with him. Two of them had borrowed money from him at an exorbitant interest rate and the other one had borrowed twenty five *paras* of paddy from him at an interest of 40 percent for a period of eight months!<sup>62</sup>

The rebels who were working as tenants and labourers of these two landlords decided to act against them. In an open attack carried out by six Mappilas on 22 August 1851, Komu Menon and one of his servants were killed. The insurgents then proceeded to the house of Ittunnj Rama Menon and killed him. Besides Rama Menon, Kadakkortijl Namboodiri, a Brahmin landlord, who was at the former's house at that time, was also killed. But all other members of the two families were allowed to escape. The number of the rebels increased to nine after these operations. Their next victim was Mundengara Rarichan Nair, a friend and companion of Komu Menon, who would also abuse and offend Mappilas, thereby inviting their displeasure. In their attacking spree, the rebels burned the house of Changara Warier, a notorious usurer.<sup>63</sup>

Then the rebels, whose number had increased to seventeen, proceeded to the house of the Kulathur Warier, an influential *Jenmi* who had refused to give land for the construction of a mosque. He was a very rich landlord with hectors of lands in the Valluwanad, Ernad and Palakkad *taluks* receiving nearly Rs 20,000 a year as rent. During the Mysorean invasion, he had taken refuge at Travancore and returned after Tipu was defeated. He regained his properties from Mappilas who had occupied them during his absence. The rebels killed Warier and destroyed all his property deeds and documents. They acted so resolutely as to put an end to the oppression meted out to Mappila tenants. Finally the rebels took their stand in 'Warier's house and died

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<sup>61</sup> Ibid, p. 170,187

<sup>62</sup> Ibid, p. 182-183

<sup>63</sup> Ibid, p. 190



fighting against British troops on 27 August 1851.<sup>64</sup>

J F Thomas, a member of the Governor's Council, attributes the uprising to the teachings and influence of Thangals. Though there was no proof for the direct involvement of any Thangal or Mullah, there is circumstantial evidence that religious teachings of Thangals had boosted up the rebels.<sup>65</sup>

### 7.3. Mattannur uprising (1852)

One year after the uprising at Kolathur, North Malabar witnessed a revolt of similar proportions. Matranur Revolt of January 1852 was the only one uprising that ever occurred in North Malabar. This revolt was launched by Mappila tenants belonging to the family of Kallatil Brahmin; He was one of the most influential landlords and was one of largest property Owners in Malabar. Besides, he was a moneylender and pepper merchant of Mattannur with about thirty Mappila tenants under him. As a landlord he exploited his tenants by increasing rent and charging unusually heavy *Ponnam Varam*<sup>66</sup> (landlords' share of the hill cultivation). Kallatil Brahmin's principal tenants were from two families - the Chooryoot and Tayyil. The head of the Chooryoot had become the hounded debtor of the Brahmin for a large sum. The Tayyil family was engaged in suits about gardens and lands, and was threatened with eviction by the Brahmin.

Meanwhile, the Kottala Mappila family and other wealthy Mappilas were trying to increase their land possessions in the village. But their attempts were thwarted by the Brahmin through judicial proceedings. However, they were the only people in the village who had the potential to oppose the clout of the Brahmin. Naturally, Mappila peasants of the village looked up on them as champions of their

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<sup>64</sup> Ibid, p. 168-169

<sup>65</sup> KK Muhammed Abdul Sathar, *Mappila Leader in Exile: a political biography of Syed Fazl Pookkoya Thangal*, Calicut: Other Books, 2012, p. 84

<sup>66</sup> CMO, Vol.I, pp. 300-301

cause against all unpopular landlords, including the Brahmin. Thus their influence gradually increased among Mappilas.<sup>67</sup>

A team of nine Mappilas made a pilgrimage to Tirurangadi in November 1851. The Kottala Family bore the expense of the pilgrimage with a view to instilling religious feelings in the Mappilas and channelizing their added discontent to achieve their selfish goals. However, some participants had their own personal grievances to settle with the Brahmin. A participant says, 'I am determined to die as a *shaheed*. Kallatil Brahmin has forged deeds against me, filed a suit and tries to oust me from my *parambu* (a piece of garden land). I will not live long.'<sup>68</sup> The pilgrims sought the blessings of Mamburam Thangal to carry out plan to annihilate Kallatil Brahmin. Thangal supposedly sanctioned as he done earlier uprisings against the oppressive landlords.<sup>69</sup>

After the pilgrims returned from Tirurangadi, for about two months they were making preparation for a general uprising, moving about in the society of their co-religionists, gaining recruits, widening their plans and waiting for an opportunity to carry out their project. They were supported by their instigators, relatives and neighbors as well as a large number of people belonging to different strata of the Mappila society. Their near supporters conducted religious festivals like *mawlid*s to muster mass support as well as to boost the morale of the rebels.

On January 4, 1852 the rebels assembled at the mosque of Pallot to celebrate the anniversary of Prophet's birth. Next morning, armed with guns and knives, they marched to the house of Kallatil Brahmin. There were 200 rebels, which show the mass base of the rebellion. Kallatil Brahmin and 15 of his family members, including his servants, were killed. The rebels destroyed all documents and accounts, dug up the floor apparently in search of hidden jewels and valuables, set the house on fire and took away about Rs 7000 in cash. The rebels then attacked Kannambatta Brahmin. 'They destroyed his house and then proceeded to Pazhassi to make their final stand against the army.'<sup>70</sup> But they had changed their mind due to the interference of

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<sup>67</sup> KK Muhammed Abdul Sathar, *Mappila Leader in Exile: a political biography of Syed Fazl Pookkoya Thangal*, Calicut: Other Books, 2012, p. 85

<sup>68</sup> CMO, p. 268

<sup>69</sup> KK Muhammed Abdul Sathar, *Mappila Leader in Exile: a political biography of Syed Fazl Pookkoya Thangal*, Calicut: Other Books, 2012, p. 86

<sup>70</sup> KN Panikkar, op.ct, p. 82

Vallapillangath Hasan Kutty, a wealthy Mappila at Irikkur, near Kannur. He had a personal score to settle with Kuliath Anandan, the richest Hindu landlord in the village. He diverted the insurgents to Anandan's house. But Anandan was clever enough to take Precautionary measures for his defence. He had stationed three hundred armed Soldiers. When the rebels attacked Anandan's house on January 8, 1852, the armed soldiers retaliated and the rebels were all killed on spot. The personal grievances that the wealthy Mappilas like Hasan Kutty had against Hindu landlords forced the insurgents to remain on the warfront long after they met their objective. That proved fatal to them.<sup>71</sup>

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<sup>71</sup> KK Muhammed Abdul Sathar, *Mappila Leader in Exile: a political biography of Syed Fazl Pookkoya Thangal*, Calicut: Other Books, 2012, p .87

## Chapter 8

# THE ROLE OF SAYYID FAZL POOKKOYA THANGAL IN THE ANTI-COLONIAL MOVEMENT

Following the same doctrines of his father, Sayyid Alavi Thangal, Sayyid Fazl Pookkoya Thangal was a strong anti-colonialist. He used his tooth and nail to oppose the imperialist powers. It never took much more time to be Sayyid Fazl Pookkoya Thangal a mote in the eyes of British rulers. He imparted the messages of the anti-colonial war through his intellectual interventions in the public affairs.

The historians are of different opinions about the role of Sayyid Fazl Pookkoya Thangal in the uprisings occurred in 19<sup>th</sup> century. robinson, who prepared a comprehensive report about the rebellion of 1849, mentions his name only one time.<sup>72</sup> But H.V.Connolly, the district collector, assured about the direct role of Mamburam Thangal.<sup>73</sup>

T.E.Sergents says that the whole Hadrami Sayyid family was anti-colonialists. The practice of institution of blessing was the important proof which brought them into their mysterious role in the uprisings. Many people were gathered in Mamburam for the blessing of Mamburam Thangal and the British circles found that perpetrators of the rebellions also have come there and sought his blessings.<sup>74</sup> But Sayyid Fazl Pookkoya Thangal has denied the findings of British officials.<sup>75</sup> But the British officials also denied the statement of Sayyid Fazl Pookkoya Thangal as the assumed his role as they found that most of the uprisings were occurred in the surrounding

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<sup>72</sup> CMO, Vol. I, p. 65

<sup>73</sup> CMO, Vol. I, pp.33-36

<sup>74</sup> Dr. KKN Kuruppu and Dr. PK Pocker (ed), *Mamburam Sayyid Fazal PookkoyaThangal: adhinivesha virudha charithrathile nithya sanidhyam*. Thiruvananthapuram: Chinda Publishers, 2012

<sup>75</sup> CMO, Vol. I

places of Tirurangadi, where Mamburam locates and most of the rebels were the followers of Mambuaram Thangal and the Mattannur uprising of 1851 is quoted as the proof.

The followings are the main proofs by which the British rulers connected Sayyid Fazl Pookkoya Thangal in the rebellions.

- The outbreaks have been confined to the neighborhood and among Thangal's disciples. Connolly observes: "There is no other part of Malabar, where outbreaks of this nature had taken place. They have been distinctly confined to the neighborhood and among disciples of the Tirurangadi Thangal."<sup>76</sup>
- *Padappattts* (War ballads) glorifying the heroic fight of Mappila rebels were dedicated to this Thangal. 'Written and unwritten songs are current, in honor of parties, who have earned paradise by a similar course to that pursued by these fanatics. The power of the ballad among the lower orders is as strong in Malabar, as it is notoriously in other countries. One of these songs was in the process of being composed in honor of Kurikkal and the martyrs of the 1849 Revolts when Connolly discovered it.'<sup>77</sup>
- Almost all Mappila rebels had sought Thangal before embarking on the revolt.<sup>78</sup>
- The outbreaks in the middle of the 19th century occurred in two phases, the first between 1836 and 1843 and between 1849 and 1853. There is a brief interval coincided the absence of the Thangal from Malabar. Sayyid Alavi Thangal died in 1844 and, immediately after, Sayyid Fazl Pookkoya Thangal went to Makka on Hajj. "The British officials drew their conclusion by deductive logic; if uprisings had not

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<sup>76</sup> CMO, Vol IV, p. 35

<sup>77</sup> Ibid, p. 36

<sup>78</sup> KK Muhammed Abdul Sathar, *Mappila Leader in Exile: a political biography of Syed Fazl Pookkoya Thangal*, Calicut: Other Books, 2012, p 101

occurred during the absence of the Thangal, his presence must have been responsible for their incidence.<sup>79</sup>

Stephen Frederik dale says that three kinds of proofs reveal the role of Sayyid Fazl Pookkoya Thangal in the uprisings.

1. His close relation with some *shaheeds*.
2. His religious views and theories.
3. His active role in the Ottoman-Arab politics, through which his personality and political views were revealed.<sup>80</sup>

His teachings reveals about his strong stances against *Jenmis* and the caste system. William Logan says about Sayyid Fazl Pookkoya Thangal political stances “Finally it is well-known that the favorite text of the banished arab priest or Thangal – Sayyid Fazl Pookkoya Thangal-in his Friday oration at the mosque in Tirurangadi was:-“it is no sin, but a merit, to kill a *janmi* who evicts”.<sup>81</sup> By analyzing such these statements British officials came to the final result as he has direct connection in the rebellions of 19<sup>th</sup> century.<sup>82</sup>

The influence of Sayyid Fazl Pookkoya Thangal in the low caste people was arrogating the landlord *janmis*. They assured about the forming of a parallel institution under Sayyid Fazl Pookkoya Thangal. They considered him as an empire within another empire.

As the request of Connolly, one member commission under. T.L. Strange was appointed in 1852 February to investigate about the uprisings. The main missions of the commission was to find out the causes of the outbreaks , to appeal to take legal procedures against Sayyid Fazl Pookkoya Thangal, and to take further procedures to protect Brahman –Nair from the fanaticism of Mappilas.<sup>83</sup> The report was submitted in 1852 September 25.

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<sup>79</sup> Kn panikkar ,op.cit p 97

<sup>80</sup> Dale, *Sayyid Fazl Pookkoya Thangal*,op.cit, p .128

<sup>81</sup> William Logan, *Malabar*. Tiruvanandapuram: Charithram Publication,1981, p .691

<sup>81</sup> Dr. KKN Kuruppu and Dr. PK Pocker (ed), *Mamburam Sayyid Fazal PookkoyaThangal: adhinivesha virudha charithrathile nithya sanidhyam*. Thiruvanandapuram: Chinda Publishers, 2012,p.44

<sup>83</sup> Extract from the minutes of Consolation, 17 February ,1852

In the report T.L. Strange says that the main cause of the rebellion is the fanaticism of Mappilas and also says that the Muslim spiritual leaders are injecting such kinds of fanaticism to the minds of Muslim Mappila<sup>84</sup> and he also underlined the role of Sayyid Fazl Pookkoya Thangal in these rebellions.<sup>85</sup> On the basis of the report Connolly and T.L. Strange put forward some strong remedies for the problems such as:

- To disarm Mappilas
- To confiscate the wealth of Mappilas and to add it to the government property.
- To banish the rebels.
- To jail the hesitant people from informing the government about the rebels and their helpers.
- To prevent the building of Masjids.<sup>86</sup>

Although the government neglected most of the resolutions put forward by T.L. Strange, this report played an important role in the legislation of Mappila outrages act (1854) and Mappila war knives act.<sup>87</sup>

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<sup>84</sup> Report of T.L. Strange, 25 sept. 1852 (CMO, Vol .II, pp443-444)

<sup>85</sup> CMO, Vol .II, p.449 449

<sup>86</sup> Ibid, p.451

<sup>87</sup> Dr. KKN Kuruppu and Dr. PK Pocker (ed), *Mamburam Sayyid Fazal PookkoyaThangal: adhinivesha virudha charithrathile nithya sanidhyam*. Thiruvananthapuram: Chinda Publishers, 2012,p.46

## Chapter 9

# UDDATH AL UMARA

The religious scholars of Malabar, who were pushed into the defence by the lopsided social mores, vented their anger through their scholarly and polemic works. It can also be seen that the same authors who wrote political treaties penned works whose contents were not political like compilations of *fatwa*, sermons etc. examples of this abound since Malabar was active in political sphere, i.e, when the Portuguese invaded Malabar. Sheikh Zainudheen Makhdoom II, an outstanding scholar of the time wrote *Thuhfathul Mujahideen* with an aim to motivate Muslims to fight back the invaders. *Fathahul Mueen* was the work of the same author on Islamic jurisprudence.<sup>88</sup>

Sayyid Fazl Pookkoyai Thangal also has authored many magnificent works in many subjects including those works in which he moved his pen against the colonial powers. Uddathul Umara is one of the famous literature wars against the foreign invansion. Through their works they urged to fight against the British government .both Sayyid Alavi Thangal and Sayyid Fazl Pookkoyai Thangal spread anti-British ideology in their writings which encouraged many to court martyrdom in their struggle against the British.<sup>89</sup>

Udat al umar is the compilation of his anti-colonial writings. Through ten chapters he explains how to be with the colonial powers.<sup>90</sup> He had written a number of leaflets urging a fight against those who are coming against Muslims. Later It was compiled in the name “Udat al Umara”. The first chapter is ‘*Fee Nabdathin Thathallaku Bi Thadkirathil Ulamae Va Thabswerathil Wuzara*’ (Advices and instructions to the Leaders and Ministers) and the second chapter is ‘*Saiful Bathar*’ (The Sharp Sword on those who take Unbelievers as Protectors), a compilation of some fatwas compiled by Sayyid Alavi Thangal. ‘*Thanbeehul Gafileen*’(Advices to

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<sup>88</sup> KK Muhammed Abdul Sathar, *Mappila Leader in Exile: a political biography of Syed Fazl Pookkoya Thangal*, Calicut: Other Books, 2012, pp.59-60

<sup>89</sup> Sayyid Fazl Pookkoya Thangal, *Thanbeeh*, p.47

<sup>90</sup> Souvenir, Samastha Jilla Sammelanam



those who are Negligent) also includes this work.<sup>91</sup> Some of This book refers that the most parts of this book was written in Kerala and another chapters were written in Costantinople.

“He has authored a number of Arabic and Turkish works mostly connected with the religious teachings. *Uddat al Umara wal Hukkaum li Ihanat al Kafarat wa Abdat alAsnam* (Preparation to Judges and Leaders to Undermine the Idolaters and Unbelief) is a compilation of the opinions and *fatwas* of various religious scholars written by Sayyid Fazl with his own supporting evidences taken from the Quran and the sayings of Prophet Muhammad. The text in Arabic was printed and published by Sayyid Abdullah bin Abdurahman in 1856 from Egypt”.<sup>92</sup>

*Uddat al Umara* could influence the whole people. It was distributed through Masjids and it was quoted in the Friday sermons. By the largest influence of this book the British government banned the publication of this book by they could put an end to the fast growing British antagonism. Earlier it was published from Malabar and secretly distributed through the mosques. In 1851 Mr. Connolly, the Collector of Malabar, banned the distribution of the book.<sup>93</sup> The prohibition this book refers to how this influenced the people and infuriated the British rulers.<sup>94</sup>

Sayyid Fazl Pookkoyai Thangal was an ardent supporter of the Ottoman Empire and he did his best to assist the Ottoman Empire in the war against Russia and the revolting Christians of Balkan states. He dedicated the Egyptian edition of his book to the Ottoman Sultan. It is written at the bottom of every page of the book: “Oh, God. Help the Ottoman family. Bring up on them fortune to attain the truth”.<sup>95</sup> Besides, the upper part of each page bears the letters meaning: “Fight against the enemies of God for the paradise is under the shadow of sword”<sup>96</sup>. It testifies for his close connection with Ottoman ruler. The coronation of Sayyid Fazl Pookkoyal Thangal as the ruler of Dofar, Yemen, brought him in connection with Ottoman rulers and he had sought help from them when he needed it.<sup>97</sup> He himself introduced his

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<sup>91</sup> Souvenir, Samastha Jilla Sammelanam ,p. 269

<sup>92</sup> Sayyid Fazl , Udat al Umara wal Hukkam .Egypt .1856

<sup>93</sup> Dr.Hussain Randathani,*Mappila Muslims:A Study on society and anti-colonial struggles*. Calicut: Other Books, 2007

<sup>94</sup> Souvenir, Samastha Jilla Sammelanam ,p. 269

<sup>95</sup> Sayyid Fazl , Udat al Umara wal Hukkam .Egypt .1856

<sup>96</sup> Ibid

<sup>97</sup> Prabodhanam weekly, Volume 70, Issue 35 ,2014 February 07

dynasty as the dependant of Ottoman Empire. This close connection with the Ottoman ruler brought him to the key hole of this empire when he lost his dynasty in Dofar.

The present edition of the *Uddat* contains 168 pages with nine chapters, big and small. The first page reads as follows: “This book *Uddat al Umara wal Hukkam li Ihanat al kafarat wal Abadat al Asnam* is compiled by the son of our beloved leader Imam al Gawth Alawi, Sayyid Fazl bin Habib”.<sup>98</sup>

The preface of the book includes the lines taken from the book *Al Da ‘wati at Tama wa Tadki rat at Amma* (The Absolute Call and general Advice) written by Abdullah bn. Alawi al Haddad.<sup>99</sup> It contains the importance of knowledge and the responsibility of religious scholars (*Ulema*) etc.

The first chapter -*Fi Nabdati al Ta ‘llaqu bi Tadjrati al Umara’ wa Tabsirat al Wuzara* ‘(Advices and instructions to the Leaders and Ministers)’<sup>100</sup> asks the Muslims to obey the Sultan so that religion would be strong; otherwise everything will be destroyed. Obeisance will bring welfare and safe life.<sup>101</sup>

The second chapter is an important religious decree namely, *Saful Battar ‘ala man Yuvali al Kiffar*<sup>102</sup> (The Sharp Sword on those who take Unbelievers as Protectors). Sayyid Alawi Thangal, the father of the author is said to have issued the *fatwa* the *Saif al Battar*. But in the facts mentioned here with the same name it doesn’t mention any where the name of Sayyid Alawi Thangal.<sup>103</sup> The *fatwas* in this book is connected with the Ottoman rulers and the obligation of Muslims to obey them and he also urges the whole Muslims of this world not take the Christians as protectors. It is the compiled form of some *fatwas* asked by Abdulla bin Abdul Bari al Ahdal ,a renowned scholar , as Malabar was going to chaos and problems .it includes eight questions and answers about the political procedures which should be taken by Muslims against *Theeyas* who were in war against the Muslim country .Theoretically

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<sup>98</sup> Sayyid Fazl , Udat al Umara wal Hukkam .Egypt .1856

<sup>99</sup> Ibid

<sup>100</sup> Ibid

<sup>101</sup> Ibid, p. 15

<sup>102</sup> Ibid

<sup>103</sup> Dr.Hussain Randathani,*Mappila Muslims:A Study on society and anti-colonial struggles*.Calicut: Other Books,2007

it belongs to Sayyid Alavi Thangal ,although it is compiled By Abdull bin Abdulbari al Ahdal.<sup>104</sup>

In the chapter called *Tanbih al gafihin* (Advices to those who are Negligent) the author reminds the conspiracies of unbelievers (the British) against the Muslims. . *Thanbeeh al Gafileen* is good example for for his anti-colonial sentiments and the emergence of war literature in Arabic in Malabar following to foot step of Makhdoom.<sup>105</sup>

In the same fatwa Sayyid Fazl Pookkoya Thangal describe the holy war as a treasure of God. God gives it to whom He likes. The holy war expresses the merit of Islam. So you come forward for *Jihad* and seek the great treasure of God. God asks your body for sale. You sell your body to God. Then only you will be saved from the fire of hell .You will become the flying birds of heaven.<sup>106</sup>

Sayyid Fazl Pookkoya Thangal exhorts strongly the followers of Islam to fight against the colonial powers, (the Europeans): Oh, the believers! Fight and fight. Here is the paradise. Here is the paradise. Sacrifice your health and wealth. Fight against the enemy rogues and save yourselves from disgrace and the fire of the hell. Fight against the rivals of the almighty Allah.”<sup>107</sup>

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<sup>104</sup> Souvenir, Jilla Sammelanam

<sup>105</sup> Dr.KKN Kurup ,*Ideology and Struggle;a study of Malabar Muslims*. New delhi: national mission for manuscripts ,2012 p 47

<sup>106</sup> Sayyid Fazl , *Udat al Umara wal Hukkam* .Egypt .1856

<sup>107</sup> Ibid

## Chapter 10

# DEPORTATION TO ARABIA

The doubt lingers over whether Sayyid Fazl Pookkoya Thangal emigrated himself or he was banished to Arabia.<sup>108</sup> Some historians are of the view that Sayyid Fazl Pookkoya Thangal immigrated to Arabia with the self consent but others opine that he was deported to Arabia as he was pressurized by the British circles. Sayyid Fazl Pookkoya Thangal feared over his followers and their security if he didn't obey what the British government says. Taking all this he may concluded that his will end up what his followers are now facing.

When the British government realized the fact that they could not do as they wish at the presence of Sayyid Fazl Pookkoya Thangal, they decided to keep off Sayyid Fazl Pookkoya Thangal. Firstly they decided to arrest him as they tried to arrest his father Sayyid Alavi Thangal, but later they knew that his arrest may kindle the massive agitation. Therefore they intended to exile him to Arabia on the pretext of hajj.

Knowing that Sayyid Fazl Pookkoya Thangal is the brain master of all uprisings in Malabar the British government conspired to exile him from Malabar to Arabia.<sup>109</sup> The deportation order was issued by madras government on February 12<sup>110</sup> and he was deported to Arabia on March 19, 1852.

The British government knew that the Sayyids are organizing the people against them. The banishment of Sayyids who were the social leaders of rebellion hit area, was one of the solution which was put fore ward by Malabar collector H.V. Connolly to restore the law and order in Malabar as it fell in chaos in 1840. And the

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<sup>108</sup> Dr.KKN Kuruppu and Dr.PK Pocker (ed), *Mamburam Sayyid Fazal PookkoyaThangal:adhinivesha virudha charithrathile nithya sanidhyam*. Thiruvananthapuram: Chinda Publishers, 2012

<sup>109</sup> Prabodhanam weekly, Volume 70, Issue 35 ,2014 February 07, p. 13

<sup>110</sup> N.P.Chekkutty, *Muhammed Abdur Rahman*, New Delhi: National Book Trust, India, 2005,p. 82

later history testifies that Mr.H.V. Connolly mainly targeted by Sayyids, the son of Sayyid Alavi Thangal ,Sayyid Fazl Pookkoya Thangal.<sup>111</sup>

As the news of deportation spread, around 12000 armed Mappilas came in strength to Tirurangadi to prevent the government action. But they agreed to disperse as the Thangal himself cautioned them against the challenging government. As the Thangal set sail from Parappanangadi on March 19 along with 57 people, including him family and servants, 8000 grief stricken Mappila followed him on his way from Tirurangadi to the port. <sup>112</sup>

## 10.1. Murder of Connolly

When Sayyid Fazl Pookkoya Thangal was deported to Arabi the situation in Malabar fell in chaos. The vengeful mass murdered H.V.Connolly who put forward the resolution of banishment . Following the deportation of Sayyid Fazl Pookkoya Thangal, the enraged Mappilas took revenge on the British by murdering district collector H.V. Connolly, suspected to be responsible for the government action, at his bungalow in Kozhikode in September 1855.<sup>113</sup>

On the evening of 11 September 1855, at around nine O'clock Connolly was attacked at the Collector's residence at West Hill Bungalow, Calicut by three men as part of the Mappila Outbreaks (1835–1922) in Malabar.<sup>114</sup> The murderers, Valassery Emalu, Puliyanakunnath Thenu (who had escaped from prison at Calicut a month before) and Haiderman, a hairdresser, were tracked and shot dead by the government forces led by Major Halley and Captain Davis in an encounter after 6 days at large at Edavannappara in Thiruvambadi.<sup>115</sup> The Mappila rebels were using these escaped prisoners to murder H.V. Connolly who suggested the idea of exile of religious leader Sayid Fazl Pookkoya Thangal, the son of the Mambrum Thangal.<sup>116</sup>

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<sup>111</sup> Thelitcham monthly, Volume 12, Issue 12, 2010 December

<sup>112</sup> N.P.Chekkutty, *Muhammed Abdur Rahman*, New Delhi: National Book Trust, India, 2005,p. 82

<sup>113</sup> Ibid, p. 82

<sup>114</sup> William Logan, *Malabar Manual*. Vol . I, 1887 , p. 576

<sup>115</sup> William Logan, *Malabar*. Tiruvananthapuram: Charithram Publication,1981

<sup>116</sup> Ibid

Various causes has been suggested as the motive for the murder of H.V. Connolly ,but the most probable of them seem to be that the ruffians ,who were men of bad character ,were exasperated at the orders of Mr. Connolly subjecting them to restrain in the jail ,and that they had resolved ,probably at the suggestion of some outsiders, on avenging the banishment of Sayyid Fazl Pookkoya Thangal to Arabia.<sup>117</sup>

Various causes have been suggested as the motive for the murder of Mr.Connolly. Through his repressive recommendations leading to the deportation of Sayyid Fazl Pookkoya Thangal and the enactment of the ‘Moplah Outrage Act’ and ‘Moplah War–Knives Act’ in 1854 Connolly actually gained the wrath of Mappila community.<sup>118</sup>

The rule of H.V. Connolly is marked as an important phase in the history of Malabar. He took charge as collector of Malabar in 1840 and ruled the province until his death in 1855.<sup>119</sup>He built the famous Connolly canal in Ponnani and the teak estate in Nilambur.<sup>120</sup>

## 10.2. In Makka

Sayyid Fazl Pookkoya Thangal was deported to Makka in the protection of hajj. Sayyid Fazl Pookkoya Thangal firstly intended to to his forefather place in yaman. But later he avoided that attempt to live there know the difficulties of tracing back to a century of his forefathers time .and it was common to settle in Makka. But in the case of Sayyid Fazl Pookkoya Thangal, the news of his arrival spread over Arabia for his strong approach to British hegemony. And he also occupies an experience in Makka as he stayed there in the time higher education spanning five years. The governor of Makka Abdulla bin Aun realized his dignity and he gave much importance to his presence. It paved way to make an overwhelming acceptance in whole Arabia. He fell in friendship with many famous Islamic scholars in Arabia. One

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<sup>117</sup> Ibid, p .646

<sup>118</sup> KK Muhammed Abdul Sathar, *Mappila Leader in Exile: a political biography of Syed Fazl Pookkoya Thangal*, Calicut: Other Books, 2012,p. 120

<sup>119</sup> Ibid,p .120

<sup>120</sup> Prabodhanam weekly, Volume 70, Issue 35 ,2014 February 07, p. 14

of the notable scholars was Sheikh Ahammad Dahlan who was the grand *mufthi* of Makka and Madeena.

In 1853 British government succeeded in appeasing Turkish sultan and informing officially the grand *mufthi* of Makka and Madeen, Sheik Ahammed Dahlan to let Sayyid Fazl Pookkoya Thangal to go out of Arabia. The hawk eyed British government never avoided to observe him after his deportation to Makka. They have assured that the bitter enmity of Sayyid Fazl Pookkoya Thangal never end up even after his deportation. The British government looked him as a suspected accused in the Jidda revolt against British rulers, in which many British officers and soldiers were killed, As Anne K. Bang mentions.

### 10.3. In Dofar

Within short time Sayyid Fazl Pookkoya Thangal could build up his own identity in scholarship. He developed his scholarly abilities through interfering with other renowned scholars. He was the centre of advices to foreign hajj performers as well as he was also the centre where the disputes were justly solved. He was famous all over Arabia for The good quality of being a mediator and arbitrator to solve the disputes and it was a turning point in his life also.

Later Sayyid Fazl Pookkoya Thangal became the ruler of Dofar (presently in Oman) as he was invited to be their religious leader there. And he was warmly welcomed Dofar as his forefather Muhammed bin Ali Bin Alavi (swahib mirbath) lived at Mirbath in Dofar. His magnificien leadership quality unified the Dofar people and made a peaceful situation closing the way of their past tribal wars.

But he never could continue his reign in Dofar due to the tribal discontents on him. The later history of Sayyid Fazl Pookkoya Thangal in Dofar was rotating between Ottoman support and British-Ottoman rivalry.<sup>121</sup> In the period when he ruled over Dofar he could make a close connection with Ottoman rulers .later this connection led him to be posted in the high position of Ottoman empire. He had tried

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<sup>121</sup> Dr. saeed bin umar al umar , *the reign of Fazl bin alavbi : between the support of ottomans and the Oman-British rivalry*, King Faisal university , Saudi Arabia

many times to recover Dofar. But he couldn't succeed in that attempt. At last he avoided his attempt to recover Dofar and spend his life in turkey as a minister.



## Chapter 11

# APPROACH TOWARDS COLONIAL POWERS AFTER THE DEPORTATION

Sayyid Fazl Pookkoya Thangal was strong enemy of the British hegemony in Kerala. Tracing the same stances of his father Sayyid Fazl Pookkoya Thangal became the sharpest sword against the British ruler. He used his tongue and pen to burn the vigor and velour of the people to wage the war against the colonialist powers. Knowing the threat of his presence he was deported to Makkah. But his post-deportation policies towards the British rulers were not strong as much he showed here in Malabar.

The British government in Malabar banished him to Arabia to keep off his anti-colonial activities. And the British government never neglected to watch his post-deportation activities in Arabia. In 1853 British government succeeded in appeasing Turkish sultan and informing officially the grand mufti of Makka and Madeen, Sheik Ahammed Dahlan not to let Sayyid Fazl Pookkoya Thangal to go out of Arabia.<sup>122</sup>

The British government also succeeded in informing the discontent of Ottoman sultan in his attempt to go to Dofar (Dofar was under Oman and Oman ruler was ruling under British government.) but Sayyid Fazl Pookkoya Thangal never intent to the character of the discontent of Ottoman sultan. He stayed in Makka waiting for the permission of Ottoman sultan. He set out for Dofar in 1874.

Sayyid Fazl Pookkoya Thangal's proclamation was he was ruling under Ottoman sultan. It is said that when he wrote to the Ottoman sultan seeking the permission to go to Dofar Sayyid Fazl Pookkoya Thangal introduced himself as a

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<sup>122</sup> Prabodhanam weekly, Volume 70, Issue 35 ,2014 February 07

governor ruling under Ottoman sultan ( one who rules Dofar for the Topacapi palace- 'the palace of Ottoman sultan').<sup>123</sup>

When Sayyid Fazl Pookkoya Thangal reached Dofar the Muscut sultan informed the British india about the arrival of Sayyid Fazl Pookkoya Thangal to Dofar as a ruler. The content was about the alarming danger of spreading of the Ottoman influence in the south coastal areas of Arabia. The British government sent an emissary to Constantinople, the capital city of Ottoman empire, informing their discontent over the deeds of Sayyid Fazl Pookkoya Thangal and never have they forgiven such activities anymore and appealing to take legal procedures against Sayyid Fazl Pookkoya Thangal. But the British government didn't get any response for their attempt against Sayyid Fazl Pookkoya Thangal in 1877. In the same year sultan Abdul Azeez was replaced by sultan Abdul Hameed. To renew their valiant effort against Sayyid Fazl Pookkoya Thangal they sent a letter also in 1877 to take legal procedures against him.

The British government was observing him with a mysterious eye. But Sayyid Fazl Pookkoya Thangal didn't retaliate the British government at the same coin. His stances towards the British government were mild instead of his strong policies against British government when he was in Malabar.

Sayyid Fazl Pookkoya Thangal introduced new trade contacts with British-indian Navigation Company offering them two hundred tone goods if they disembark in Dofar.<sup>124</sup> It was the same Sayyid Fazl Pookkoya Thangal who struggled against the British hegemony in Malabar. Sometimes Sayyid Fazl Pookkoya Thangal may observe that these kinds of contacts with British rulers benefit the Muslims of Dofar and there is no problem to adjust with British government if it benefits the Muslim society. In the case of Malabar Sayyid Fazl Pookkoya Thangal never adjusted with the foreign rulers as he observed that any kind of adjustment with the British rulers never bring any kinds of benefits to the Malabar Muslims but the British will exploit all recourses found in Kerala. Therefore he encouraged his followers to wage a war against the colonialist powers. But in the case of Dofar, he observed that the trade contact with the British can prosper and flourish the Muslim country in Dofar and unlike in the case of Malabar the British government cannot interfere in the political affairs of Dofar.

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<sup>123</sup> Ibid,p.15

<sup>124</sup> Prabodhanam weekly, Volume 70, Issue 35 ,2014 February 07, p. 17

Although, the British-India navigation company refused this trade offer understanding the fact that once Sayyid Fazl Pookkoya Thangal was a mote in the eyes of British government when he was in Malabar and now he is ruling over the British owned territory, Dofar.<sup>125</sup> It is observed as his failure to make a trade contact with British rulers. Although He knows well that the British rulers are watching him as a cult of British antagonism, he believed that it is permissible some kinds of adjustments for the prosperity of an Islamic country. As part of this attempt, Sayyid Fazl Pookkoya Thangal met British high commissioner of Eden in 1877 to recognize the sovereignty of his country, Dofar. But that attempt also was in vain.<sup>126</sup>

When Sayyid Fazl Pookkoya Thangal became the advisor of Ottoman sultan in arab affairs ,he have convinced about the importance of Dofar and although sultan defied he promised his support in the Dofar affairs because he believed that it is a common Muslim desire to decrease the number of British men in Arabia. On other hand the British circles considered it as a challenge to them. But sultan's advisors forbid him from this task as they know the enmity of muscat sultan and British government to Sayyid Fazl Pookkoya Thangal.

In 1883, when Sayyid Fazl Pookkoya Thangal was in Constantinople, he had sent a letter to muscat sultan asserting that he hopes a clear friendship with the British authorities he asks him to withdraw from Dofar. But the Muscat sultan never allowed Sayyid Fazl Pookkoya Thangal to rule over Dofar.

In 1883,Sayyid Fazl Pookkoya Thangal has sent a petition to Bombay of British-india through turkey consulate in which he says about the unwanted interfare of muscat sultan in Dofar. But the British authority didn't consider as it deserves.

In a nutshell, Sayyid Fazl Pookkoya Thangal's post –deportation policy towards the coloniaslist powers was not as the same doctrines when he was in Malabar. He believed that the Muslims must have their own country where they get the ultimate freedom. In such cases there no problem in cooperating with the British government where they have no chance of interfering in that Muslim country . Sayyid Fazl Pookkoya Thangal was trying to fulfill his dream of a Muslim country (Baalavi dynasty) in Dofar.<sup>127</sup>

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<sup>125</sup> Ibid, p. 17

<sup>126</sup> Ibid, p. 17

<sup>127</sup> Ibid, p. 17

## Chapter 12

# DEMISE OF SAYYID FAZL POOKKOYA THANGAL

Sayyid Fazl Pookkoya Thangal who sacrificed whole his life in the uplift of Muslim society through his struggles against the British authorities in Malabar and later he was banished to Arabia due to his active role in the anti-British movements, was died in Constantinople in 1901(h 1318). He was 78 years old at the time when he departed. The whole Muslim world broke receiving the death news of Sayyid Fazl Pookkoya Thangal. This news was published in the '*Al-Maloomath*' news paper with his picture.

His body was buried near the grave of Sultan Muhammad Khan. Sayyid Fazl Pookkoya Thangal's funeral ceremony was attended by Sultan Abdul Hamid II and a large number of Government officials, dignitaries and scholars. Sultan Abdul Hamid Abdurahrnan Pasha (Minister for justice and Law), Hasan Fahmi Pasha (Finance Minister), Ridwan Pasha (Vezier), Syed Abdulla Pasha (Makka), Shaikh Dafir Affendi (External Affairs) Shaikh Hamza Affendi, Shafid Bakh (Commander in Chief of the Army), Faid Bakh (Guardian of the Imperial Treasury), Syed Sherif Bakh (advisor of the Sultan), et, al. attended the funeral ceremony.<sup>128</sup>

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<sup>128</sup>KK Muhammed Abdul Sathar, *Mappila Leader in Exile: a political biography of Syed Fazl Pookkoya Thangal*, Calicut: Other Books, 2012

## CONCLUSION

The influence of Sayyid Alavi Thangal and Sayyid Fazl Pookkoya Thangal didn't confine to the boundaries of Malabar but it straddles of whole Kerala. The years spanning from 1166[h] to 1318 witnessed a series of dramatic events. They didn't confine in leading spiritual sectors of society they put the sharp sword of British enmity.

But out of two, Sayyid Fazl Pookkoya Thangal was proved his caliber in the anti-colonial movement. But he couldn't do as much his father did because unfortunately he was deported to Arabia. If he lives in Malabar whole his life Sayyid Alavi Thangal may be overshadowed by his presence. We can understand his intellectual contributions to the Muslim world if we go through his tenure when he served in Ottoman Empire as the advisor of Caliphate in the Arab-Ottoman relations affairs.

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